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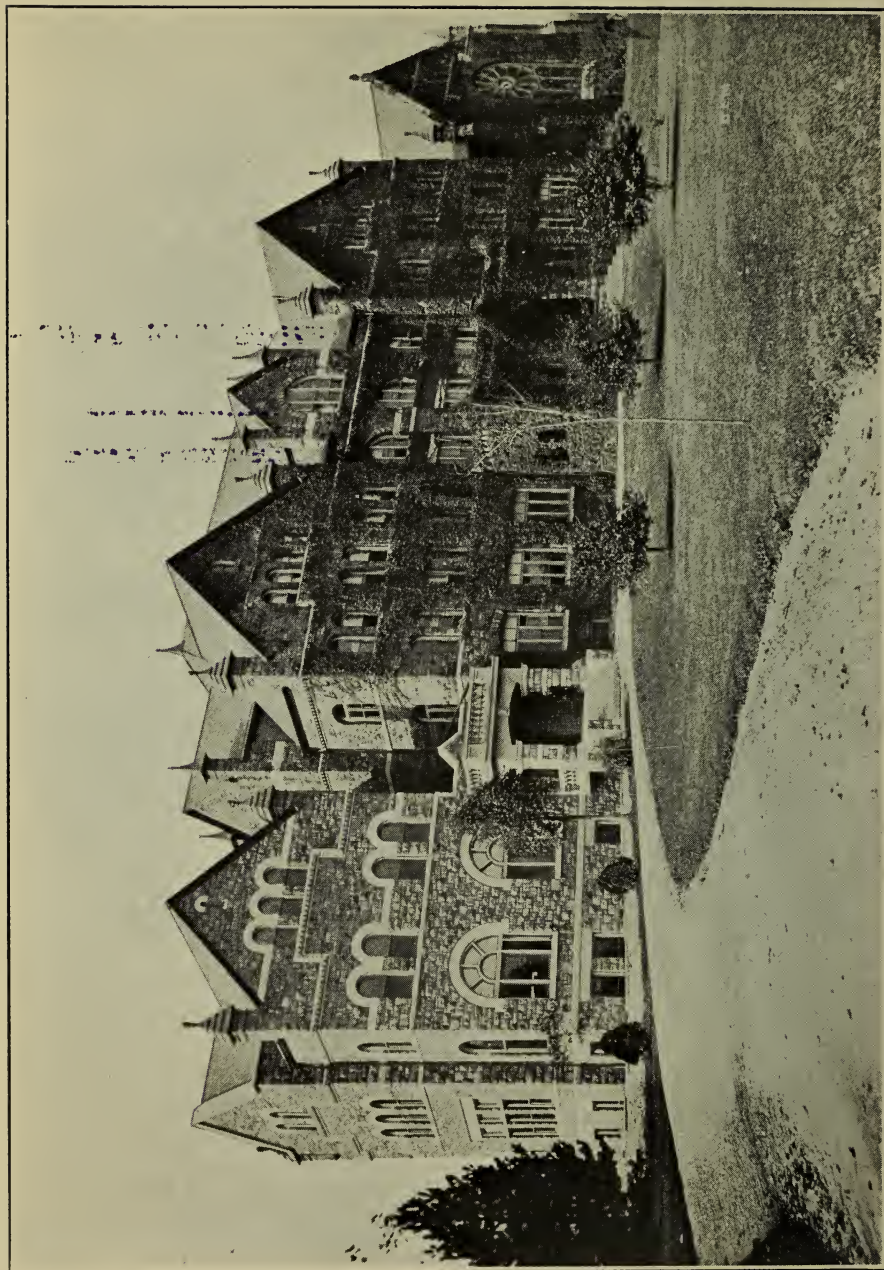
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Moravian College

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Bethlehem. Pa.

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### **Calendar.**

College Year begins	. . .	Thursday after September 15.
Founder's Day	. . .	October 2.
Thanksgiving Day	.	Last Thursday in November.
College Prayer-day,	. . .	Last Sunday in November.
German Competition	.	Third Week in December.
Christmas Holidays,	. . .	Two weeks.
Winter Examinations,	.	Last week in January.
John Beck Oratorical Contest,		Comenius Day, March 28.
Summer Examinations,	.	Third week in May.
College Year closes,	. . .	Wednesday before June 15.



INTERIOR OF MEMORIAL CHAPEL.



## Origin and Design.

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THE Moravian Church or *Unitas Fratrum*, from the time of its founding in 1457, has always emphasized the need of Colleges and Seminaries for a higher education under Christian influences. Its schools in Bohemia, Moravia and Poland were justly renowned; and when, by the fanatical Anti-Reformation edict of Ferdinand II and the Thirty Years' War, this oldest Protestant Church was almost wiped out of existence, its last bishop, John Amos Comenius, at one time president of the Moravian College at Lissa, bequeathed to the world at large in his didactic and educational works a precious inheritance of pedagogic science, the value of which is now fully recognized and appreciated, both in Europe and America.

The renewed Moravian Church in particular, which received its episcopacy through Comenius, has also from the first realized the importance of thorough and systematic school work, in accordance with the principles and methods of that early forerunner and herald of our modern education. The Moravian Brethren who in 1741 founded the town of Bethlehem considered it an essential part of their missionary work in America to establish not only elementary schools in all their congregations, but also institutions of higher education, such as the Academy at Nazareth

Hall for boys and the Bethlehem Seminary for girls. As the ministers who served in the American branch of the *Unitas Fratrum* were at first nearly all of European birth and training, no need of a separate divinity school was felt until the Napoleonic wars, at the beginning of the 19th century, made an independent American ministry desirable. Accordingly the first Moravian Theological Seminary was opened October 2, 1807, at Nazareth, Pa., in connection with the Academy of Nazareth Hall. In 1837 this Seminary was removed to Bethlehem and a regular four years' college course preparatory to the study of Theology was arranged.

After having again been transferred to Nazareth for a period of seven years, from 1851 to 1858, it was permanently established in Bethlehem, and in 1863 it was incorporated by an act of the Legislature of Pennsylvania, approved April 3, 1863, under the title: "The Moravian College and Theological Seminary."

Accordingly this Institution comprises two distinct departments—the Collegiate and the Theological. The College department offers two courses, the Classical and the Latin Scientific, both designed to cover the usual four years' course of under-graduate work and to meet the demands of a broad and liberal culture; the Theological department gives to those students who wish to prepare for the Ministry a complete course in Theology. In 1892 new and commodious buildings were erected on North Main Street. The larger accommodations and better



equipment render it possible to receive a greater number of young men as boarders or day scholars who wish to take the collegiate course as preparatory to specific study for various professions, such as Law, Medicine, Teaching and Music, or who desire an efficient training for a business career. Special stress is laid on the importance of the study of languages and, while in many institutions there has been a tendency in recent years to minimize the value of a sound and systematic classical training, a thorough acquaintance with the literature of Greece and Rome, as well as of modern times and languages, is required of all students who expect to get a degree.

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### **Buildings and Appointments.**

Very eligibly situated on a fine plot of ground between Main and Monocacy streets, at the northern edge of the Borough, and commanding noble views to the east and south and west, the present group of buildings consists of "Comenius Hall," "The Helen Stadiger Borhek Memorial Chapel," "The Harvey Memorial Library," "The Refectory," and the Resident Professor's House.

"Comenius Hall," the main building, 110x56 feet, and four stories in height exclusive of the basement, a massive stone structure in the Romanesque style, contains on the main floor the class-rooms, professors' offices, reception room and music hall. The upper stories contain Commenian Society rooms, suites of airy and well-lighted students' rooms—a study and a

communicating bed-room for each set of two students—toilet rooms, etc. A gymnasium is furnished in the basement, and also a workshop for manual training. Water and gas and electricity are provided throughout the building, which is heated by steam, furnished by a plant in the basement, of capacity sufficient to heat the entire group of buildings.

Immediately to the north, and connected with "Comenius Hall" by a vestibule 12x25 feet, is "The Helen Stadiger Borhek Memorial Chapel," 36x50 feet, beautiful in design and in architectural harmony with the larger structure. It is the gift of Mr. and Mrs. Ashton C. Borhek, of Bethlehem. With a seating capacity of from 200 to 250, it is handsomely furnished in oak and is lighted by three large memorial windows. A pipe organ, built by C. F. Durner, of Quakertown, Pa., with a capacity of eleven stops, and supplied with hydraulic motor, completes the equipment of this handsome edifice, and affords the student exceptional musical advantages.

To the south and connected with Comenius Hall is the Harvey Memorial Library, completed in 1908, the gift of Chas. E. W., and the late J. Cennick Harvey of Glen Ridge, N. J.

This handsome four-story building of Pottsdam Sandstone trimmed with Wyoming Valley Blue Stone and Buff Indiana Limestone completes the Main group of buildings as originally designed.

The front entrance laid in White Tiling and Ter-

razza work leads into the main floor and balcony which are devoted to the library proper.

The walls are finished in quartered white oak wainscoting and the floor in the same. Olive colored enameled steel stacks furnish at present shelving for ten thousand volumes, but the ultimate capacity of these two floors is not less than twenty-five thousand. Until needed for books the Balcony which is guarded by a handsome brass railing is being utilized as a Museum. The furniture on both floors is quartered oak, dark green, in antique finish. On the ground floor a large Assembly Hall is afforded which is reached from the outside by an easy flight of granolithic steps with white tile panneling. The fourth floor also affords a well lighted hall 43x34 feet.

Fronting on Monocacy street, "The Refectory," a brick building, three stories in height, with basement in addition, contains the dining-hall, kitchen, sewing-room, store-rooms, laundry, housekeeper's and servants' rooms, and a complete and comfortably arranged infirmary for the care of the sick. This occupies the entire third story, and affords ample facilities for the isolation of any case of infectious disease.

At the north-west corner of the grounds is the house of the "Resident Professor," a two-story brick building.

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#### Endowment.

Mr. Godfrey Haga, of Philadelphia, Pa., in 1825, bequeathed to the Theological Seminary the sum of

\$20,000, to be held in trust by "The Society for Propagating the Gospel among the Heathen." The Provincial Synod of 1858 set apart the sum of \$20,000 for the same object, and since then sundry donations and legacies have been received, including the Eliza Richardson Endowment (1882-85) of \$27,574.00, and the legacy of Mr. Albert Eberman, Lancaster (1890), of \$25,000, making a total of about \$115,000.

The income from the Endowment Fund, unless otherwise directed by the donors, is used altogether for educating candidates for the ministry free of charge, but it is not, as yet, sufficient to cover the annual outlay for board and tuition, which must be estimated at \$10,000. In the year 1881 the College and Seminary voluntarily, for the time being, relinquished its claim for assistance on the so-called Sustentation fund of the Moravian Church. Hence the annual expenses must be met by the receipts from the endowment and by payments from those students whose circumstances enable them to make this return for their education, together with the proceeds of an annual collection in the congregations of our Church in North America.

In order to have a sufficient teaching force and to make the proper improvements, so as to keep abreast of the times, an increase of the Endowment Fund is indispensable. For this reason friends and graduates are earnestly requested to aid in enlarging the resources of this institution.

Additional gifts are needed and will be thankfully received for the endowment of the presidency, for the

establishment of professorships and scholarships, for the library and the museum, as well as for the general expenses of the institution. Any individual or congregation contributing \$1000 to the College and Seminary will receive a scholarship which secures to the contributor the permanent right of educating one student in the institution free of expense for tuition. Attention is also called to the eminent propriety of making bequests, or of donating funds subject to a life annuity for the donor, to advance the usefulness of our College. The following is a "Form of Bequest :"

"I give and bequeath unto 'The Moravian College and Theological Seminary,' having its office at Bethlehem, Pa., the sum of ——— Dollars (\$.....), for the Endowment Fund, (or for the Library, or for the defrayment of the current expenses) of the said institution." Testators should always state whether they wish their bequests to be funded and the income only used, or whether the bequests are to be paid into the current account. Signatures of testators should be certified to by at least two witnesses.

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### Admission.

Candidates for admission to the College and Theological Seminary must be of good physical health. They must have a good moral character and bear a good reputation in the congregations and communities from which they come. Furthermore, the applicants must show sufficient intellectual ability to justify a course of study. A retentive memory, good reason-

ing faculty and at least some natural ability in the line of speaking and composing are necessary requisites for admission. Those desiring to study theology must give evidence of a personal experience of religion, and, if possible, of a decided call to the ministry. Applicants must present satisfactory testimonials as to their Christian character, ability and health.

In order to enter the Freshman Class, the applicant must be at least fifteen years of age, must have a thorough knowlege of the common branches of an English education, including the reading of books prescribed by the "Association of Colleges in the Middle States" or equivalents, elementary Algebra to simple equations and Well's Geometry, I Book, or equivalent. For the classical course a satisfactory preparatory study of Latin and Greek grammars is required, and that the applicants have read at least Cæsar's Gallic War in Latin. It is preferred that those expecting to be entered as gratuiti should have some knowledge of German.

All applications for admission must be made to the President, who will furnish the requisite blanks, to be filled out by the applicant.

Candidates for the Freshman Class may be accepted by certificate from schools of recognized grade; they must, however, be prepared to pass examination before they can be admitted to full standing. Candidates for advanced classes must bring certificates of honorable dismissal from other Colleges, or pass examination

on the work already done by the classes they wish to enter.

By way of exception students are admitted as "specials." Those who are advanced in years and not sufficiently prepared to pursue the studies of the regular course to advantage, are permitted to take a partial course.

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### **Board and Tuition.**

The regular charge for board and tuition per year is \$250, for tuition alone \$50. Unless otherwise arranged with the President, bills are payable in advance; one-half at the opening of the Fall Term, and one-half during the first week of the following February. In order, however, to assist young men who have no means at their disposal to pay for their education and desire to study for the ministry in the Moravian Church, the College offers to students who are found suitable, board and tuition free of charge, expecting them only to furnish their clothing, books and stationery. But every student who avails himself of this privilege is required to sign a bond acknowledging that he receives a free education "in consideration of his promise to enter the ministry of the Moravian Church," and that, "if upon completion of his studies he shall fail to enter the ministry of the Moravian Church, and serve therein for a period of at least two years for each year of free education, he will refund and pay to the Board of Trustees of the



said College the sum of \$150 for each and every scholastic year of board and tuition which he has thus received."

A "Students' Aid Fund" enables the students to purchase at reduced rates all the text-books used in the College and Seminary course.

The necessary personal expenses for clothing, books, etc., need not exceed \$50 to \$75 per year.

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### **Dome Life and Christian Culture.**

With the exception of those whose homes are in Bethlehem and vicinity, the students are entered as members of the College and Seminary household, rooms being assigned to them in Comenius Hall by the "Resident Professor" as superintendent of the household affairs. Their boarding and dwelling together as members of one family constitutes an important element in the educational training of the students. Being brought into constant and close contact with each other and with the professors, not only in the class-rooms, but also socially, they thus receive much additional help and inspiration, and gain a stimulus in the attainment of culture, both intellectually and socially. All are required to sign certain rules and regulations, which stipulate for consistent Christian conduct, gentlemanly good order, and habits of studious diligence in the employment of the hours set apart for the work. The students attend divine service every morning and evening either in the







THE DINING ROOM.

A CLASS ROOM.

THE MAIN STAIRWAY.

THE PRESIDENT'S ROOM.

A STUDENT'S STUDY.

Memorial Chapel or in one of the churches of the town. Prayer-meetings are held every week on Saturday morning by the students themselves, who have also their own classes for special Bible and Mission study. An active Missionary and a Young Men's Christian Association are maintained.

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### Sessions and Vacations.

The Annual Session begins about the middle of September, and closes about the Middle of June, so that the scholastic year comprises thirty-nine weeks. It is divided into two terms, viz.: the Fall term and the Spring term, with a short recess of two weeks at Christmas.

It is understood that no student remains at the College during the Summer vacation; and the parents or friends of the students are urged to provide means by which those whose homes are at too great a distance, may find the needed change and recreation in other places, or at least secure such temporary employment as will enable them to acquire sufficient funds for personal expenses during the next scholastic year.

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### Course of Study.

The course of study, arranged for six years, is divided into two departments: I. The Collegiate course of four years' duration, and II. The Theological course (proper) of two years' duration. As the stu-

dents who wish to take the theological course, begin the study of Hebrew as early as the Sophomore year, and have Church History and New Testament Greek in the Senior year of the collegiate course, the theological course is virtually one of three years. The number of lectures and recitations for each class ranges from 20 to 24 per week.

(The figures in parentheses indicate the number of hours or periods per week.)

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## 1.—Collegiate Department.

### A. Classical Course.

Particularly fitted to prepare the student for the ministry and other learned professions, besides being the well tried means for acquiring a broad and liberal culture and an approved foundation of Christian scholarship.

#### I.—FRESHMAN CLASS (24 hours per week.)

*Latin* (5). Bennett's Grammar. Writing of Latin lessons. Translating of Cicero's Orations against Catiline, for Archias, and others. Virgil's Aeneid, books I-III. Prosody and Scanning. Memorizing of Latin Proverbs.

*Greek* (5). Hadley and Allen's Grammar. Reading of Xenophon's Anabasis, Books I-IV. Frequent written exercises and sight-translations for which Gleason Atherton's First Greek Book is used as a basis.

*Mathematics* (3). Geometry (Wells). Rectilinear figures; the circle; proportionate lines; regular polygons;

plane, solid and spherical geometry. Higher Algebra. (Wells College Algebra).

*German* (4). Joynes-Meissner Grammar. Written exercises and conversational drill. Sight-translation of easy prose. Hillern, Höher als die Kirche or Bernhardt, Auf der Sonnenseite; Riehl, Fluch der Schönheit; Fouqué's Undine or Andersen's Märchen.

*History* (3). Ancient History (W. M. West). Egypt, Oriental Nations, Greece, Rome; Teutonic migrations; rise of the Holy Roman Empire to Charlemagne. Ancient geography; mythology; social life; architecture; military systems; jurisprudence.

*Natural Science* (1). Physics (Hoadley); Introductory work with experiments. Motion, liquids, magnetism, electricity.

*English* (2). Hill's Principles of Rhetoric. Composition-work, affording opportunity for regular practice in the preparation of themes. Declamations. The proper action of the mind in speaking and reading. Enunciation. Voice Culture.

*Religious Instruction* (1). The Books of the Bible briefly analyzed (Schultze). Outlines of contents and study of the character of each book. Memorizing of Scripture.

## II.—SOPHOMORE CLASS (24 hours.)

*Latin* (5). Bennett's Syntax. Livy (Lincoln), books 1, 2, 21, 22. Horace (Harper), Odes, Epodes, Epistles. Exercises in prose composition.

*Greek* (4). Hadley and Allen's Grammar, Syntax.

Greek Prosody and the Ionian dialect. Homer's Iliad, books I–VI. Herodotus, parts of books I and II, history of Persia and Egypt. Written exercises; Attic prose composition.

*Mathematics* (2). Trigonometry (Wells); use of logarithmic tables; trigonometrical solution of right-angled and oblique angled plane and spherical triangles; land surveying; navigation.

*Hebrew* (2). Green's Grammar; orthography, and grammatical tables, nouns and verbs. Frequent exercises in reading and writing Hebrew. Translating of Genesis, chapters 1–10.

*German* (4) Joynes–Meissner Grammar. Study of word-formation. Written translations and compositions. Chamisso's Peter Schlemihl; Lessing's Nathan der Weise, Emilia Galotti and Minna von Barnhelm.

*History* (2). Medieval and Modern History to the French Revolution. (W. M. West).

*Natural Science* (2). Physics (Hoadley); mechanics, hydraulics, electricity, sound, heat, light. Laboratory work. Chemistry (Thorpe); with lectures and laboratory work.

*English* (2). Compositions and Declamations. Systematic study of English prose style. Critical reading of selections from Addison, Goldsmith, Milton, and one or two plays of Shakespeare.

*Religious Instruction* (1). Christian Doctrine; Evidences of Christianity, presentation and discussion of the principal facts and truths of Christianity; the Moravian Catechism.



## OPTIONAL (IN PLACE OF HEBREW).

*French* (2). Chardenal's Complete Course ; special attention given to correct pronunciation. Written translations, dictations and conversational drill. Whitney's Reader : La canne de Jonc etc.

## III.—JUNIOR CLASS (24 hours).

*Latin* (5). Cicero's Epistles, and De Senectute or De Amicitia. Tacitus, Agricola and Germania. Latin prose compositions and extempore translations.

*Greek* (4). Plato's Dialogues : the Apology, Crito and part of Phaedo. Study of Greek Philosophy and Literature (Jebb). Selections from Aristophanes, (The Clouds), Aeschylus, Thucydides, Demosthenes. Compositions.

*Hebrew* (2). Green's Grammar ; irregular verbs ; syntax. Reading and translating of Exodus, Joshua or Judges. Oral and written translations from English into Hebrew.

*German* (4). Syntax (Joynes-Meissner). Compositions and declamations. Schiller's Wilhelm Tell, Jungfrau von Orleans or Maria Stuart, Wallenstein's Lager and Poems. Selections from Scheffel's Ekkehard.

*Natural Science* (2). Geology (Le Conte), formation and stratification of rocks, successive periods of the development of the earth's crust, extinct forms of life. Lectures, laboratory and field work. Astronomy (Young), sun, moon, planets, comets, nebulae, eclipses, star plotting. Field work with telescope and transit.

*Philosophy* (2). Logic (Bowen), formal and applied. Political Economy (Laughlin), with supplementary readings. Application of theoretical principles to questions of the day.

*Physiology* (2). "Martin's Human Body," Anatomy, Physiology and Hygiene; supplementary lectures on Applied Physiology. General Biology. (Jordan-Kellog, Animal Life).

*English* (2). Writing of Essays; Orations and Debates; History of English Literature (Pancoast), from 700 to 1660; Anglo-Saxon; Beowulf, Chaucer, Spenser, Shakespeare, Bacon, Milton.

*Religious Instruction* (1). The Creeds of Christendom, with special reference to the religious bodies in the United States; their history, church government and ritual. Leading features of the Moravian Church.

#### OPTIONAL (IN PLACE OF HEBREW).

*French* (2). Syntax (Chardenal or Edgren). Dictation and composition. Reading French Prose: Geo. Sand, *La Mare au Diable*; selections from Toepffer, or Daudet. Gervais, *Un Cas de Conscience*.

*History* (1). The Nineteenth Century (Mackenzie). Development of popular rights among European nations. Economic progress. Expansion of the United States.

#### IV.—SENIOR CLASS (24 hours).

*Latin* (4). Tacitus. Selections from Annals (Tiberius, Nero,) and Histories (destruction of Cremona and Rome; Jewish war). Cicero, *De Natura Deo-*



rum, with lectures on Latin Philosophy. Plautus, *Captivi* or *Trinummus*. History of Roman Literature (Lawrence). Original Latin Prose Composition.

*Greek* (4). Sophocles : King Oedipus, and Antigone. Euripides, Iphigenia among the Tauri. Hellenistic Greek of the New Testament ; reading of I and II Thessalonians, Philippians, Philemon. (Westcott and Hort.)

*Hebrew* (3). Review of Grammar. Written Exercises. I Samuel or I Kings, and some Minor Prophets. Hebrew Poetry ; part of Job and Psalms.

*German* (4). Review of Grammar. Declamations ; preparation and reading of themes followed by class-discussion in German. Goethe's Goetz von Berlichingen, Hermann und Dorothea, and first part of Faust.

*Philosophy* (2). Psychology (James); mental phenomena, intuitions, emotions, desires. Ethics (Janet, Elements of Morals); ethical laws in regard to property, commerce, civil government, society.

*Church History* (4). Geo. P. Fisher's Manual, from the establishment of the Christian Church to the time of the Reformation.

*English* (2). Essays and Orations. English Literature (continued), from 1660 to the present time (novelists, poets, essayists). American Literature, (Pancoast) lectures and readings.

*Religious Instruction* (1). The Foreign Mission Work, especially that of the Moravian Church, its history and principles. (Schultze, Missionsfelder or Hamilton, Missions.)

OPTIONAL (IN PLACE OF HEBREW AND CHURCH HISTORY).

*Natural Science* (2). Industrial Chemistry; Botany, (Coulter's Plants); Biology, (Sedgwick & Wilson).

*French* (2). Reading of French Poetry: Mollière, L'Avare; Racine, Athalie. Composition and Conversation.

*Pedagogy* (3). Painter's History of Education; principles and methods of application; comparison of present systems. Didactics; lectures on the theory and practice of teaching.

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### B.—Latin=Scientific Course.

This course is designed to meet the wishes of those who desire to pursue a course of liberal study, but prefer taking additional Mathematics, Science and Modern Languages, instead of Greek and Hebrew. It is, therefore, the same as the Classical Course, with the exceptions just stated.

#### I.—FRESHMAN CLASS (23 hours per week).

*Latin* (5). Bennett's Latin Grammar; written exercises. Cicero's Orations. Virgil's Aeneid, books I-III. Prosody and scanning.

*German* (4). Joynes-Meissner Grammar; exercises and conversational drill. Hillern, Höher als die Kirche; Bernhardt, Auf der Sonnenseite; Riehl, Fluch der Schönheit; Fouqué's Undine or Andersen's Märchen.

*History* (3). Ancient History (W. M. West.) Egypt, Oriental Nations, Greece, Rome; rise of the German





THE RESIDENT PROFESSOR'S HOUSE. THE REFECTORY AND THE MEMORIAL CHAPEL FROM THE SOUTHWEST.

Empire. Ancient Geography, Mythology, social life.

*English* (2). Hill's Rhetoric. Essays, declamations, voice culture. Literary selections.

*Natural Science* (1). Physics (Hoadley); motion, liquids, magnetism, electricity.

*Chemistry* (3). Inorganic (Thorpe); qualitative analysis.

*Algebra* (1). Well's College Algebra. Radicals; equations of first and second degree; ratio, proportion; quadratics.

*Geometry* (3). Plane, solid and spherical geometry. (Wells).

*Religion* (1). The Books of the Bible, their contents and character.

## II.—SOPHOMORE CLASS (22 hours).

*Latin* (5). Bennett's Syntax; written exercises. Livy, (Lincoln) books 1, 2, 21, 22. Horace (Harper), Odes, Epodes, Epistles.

*German* (4). Joynes-Meissner; written translations. Chamisso's Peter Schlemihl; Lessing's dramas: Nathan der Weise, Emilia Galotti and Minna von Barnhelm.

*History* (2). Medieval Europe and modern history to the French Revolution, (W. M. West).

*English* (2). Compositions and Declamations. Study of English prose style. Selections from Addison, Goldsmith, Milton, Shakespeare.

*Mathematics* (4). Trigonometry (Wells); trigonometrical solution of plane and spherical triangles. Surveying; navigation. Conic sections, (Coffin).

*Natural Science* (2). Physics (Hoadley), mechanics, electricity, etc. Chemistry (Thorpe). Lectures and laboratory work.

*Religion* (1). Christian Doctrine; Evidences of Christianity.

*French* (2). Chardenal's Complete Course. Written translations, dictations and conversational drill. Whitney's Reader, *La canne de Jonc*; *Au couvent*, etc.

### III.—JUNIOR CLASS (22 hours).

*Latin* (5). Cicero's Epistles, and *De Senectute* or *De Amicitia*; Tacitus, *Agricola*, and *Germania*. Latin compositions.

*German* (4). Syntax (Joynes Meissner); compositions and declamations. Schiller's *William Tell*, *Maria Stuart* and *Wallenstein's Lager*. Scheffel's *Ekkehard*.

*Natural Science* (2). Geology (Le Conte.) Lectures, laboratory and field work. Astronomy (Young).

*Philosophy* (2). Logic (Bowen), formal and applied. Political Economy (Laughlin), with supplementary readings.

*Physiology* (2). Martin's *Human Body*; supplementary lectures. General Biology (Jordan-Kellogg, *Animal Life*).

*English* (2). Writing of Essays. Orations and Debates. History of English Literature (Pancoast), from 700–1660, Anglo-Saxon.

*Mathematics* (2). Mechanics; Statics and Dynamics (Looney); Analytical Geometry (Nichols).

*French* (2). Syntax, dictation and composition. Conversational drill. Reading French Prose: Geo. Sand, *La Mare au Diable*; Gervais, *Un Cas de conscience*; selections from Toepffer, Daudet, Victor Hugo.

*Religion* (1). Christian Denominations in the United States., their history, doctrine, ritual and church government.

#### OPTIONAL.

*History* (1). The Nineteenth Century (Mackenzie). Expansion of the United States.

#### IV.—SENIOR CLASS (21 hours).

*Latin* (4). Tacitus, *Annals and Histories*. Cicero, *De Natura Deorum*. Plautus, *Captivi* or *Trinummus*. History of Roman Literature (Lawrence). Sight reading. Original Latin Prose composition.

*German* (4). Review of grammar. Declamations and compositions. Goethe's *Goetz von Berlichingen*, *Hermann and Dorothea*, *Faust* (first part).

*Philosophy* (2). Psychology (James), intuitions, emotions, desires. Ethics, (Janet, *Elements of Morals*), functions of conscience and will.

*English* (2). Essays and Orations. Literature continued, 1660 to the present time. American Literature, (Pancoast) lectures and readings.

*Pedagogy* (3). Painter's history of education; principles and methods of education; didactics.

*French* (2). Reading of French Poetry; Mollière, *l'Avare*; Corneille, *le Cid*; Racine, *Athalie*. Composition, declamation and conversation.



*Natural Science* (3). Mineralogy; Botany, (Coulter's Plants); Biology, (Sedgwick & Wilson).

*Religion* (1). The work of Foreign Missions; its history and principles.

*Electives*: Mathematics. Differential and Integral Calculus (Loomis). Law (Blackstone). Chemistry (Laboratory work).

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### C.—Theological Department.

The aim of this Department is to give thorough equipment to students who intend to enter the ministry of the Moravian Church; to afford facilities for the pursuit of theological studies under competent guidance, and to develop and stimulate personal experience in spiritual life.

JUNIOR YEAR (23 hours).

*Introduction* (4). Historical and critical study of the books of the Old and New Testament. Origin and History of the Sacred Canon. Wright's Introduction to Old Testament, Marcus Dods' Introduction to New Testament; with lectures.

*Old Testament* (4). History and religious institutions of the people of Israel, from the patriarchs to the Babylonian Captivity. The Biblical record compared with the monuments and other historical sources. Outlines for preparatory study given. (Ottley's Short History.)

*New Testament* (4). Exegetical study of the synoptical Gospels, particularly of Matthew with Edw. W. Rice's Commentary; also the Epistle to the Romans



(with J. Stifler) and I Peter. Translation from the original text and lectures. The object is to present the established results of Exegesis, with frequent opportunities for questioning and discussion.

*Church History* (4). Geo. P. Fisher's Manual, from the Reformation to the present time; supplemented by reading and special research. The Reformation and Counter-Reformation. Rise and growth of modern Protestant Churches, and the inception of Modern Missions.

*Moravian Church History* (2). The Unitas Fratrum or Moravian Church, prior to the commencement of the eighteenth century. Text-book, E. de Schweinitz, Unitas Fratrum.

*Homiletics* (2). Broadus, Preparation and delivery of sermons with lectures. Studies in lives and sermons of notable preachers. Preparation of outlines. Sermons written and preached.

*German* (3). German and Norse Mythology. History of German Literature from Ulflas to Goethe (Klemm). Reading of the masterworks entirely or in part. Grammatical review, with German conversation. Declamations, essays, addresses.

OPTIONAL, (IN PLACE OF GERMAN).

*Comparative Religion* (3). A. Menzies. Egyptian, Babylonian, Parsee; Brahmanism, Buddhism, Confucianism, Shintoism, Mohammedanism; Skandinavian mythology.

SENIOR YEAR (21 hours).

*Old Testament* (4). History of Israel from the

Babylonian Captivity to A. D. 70. Exegetical studies in Isaiah, Daniel and some Minor Prophets. Translation and lectures; types of method in textual criticism and principles of interpretation.

*New Testament* (4). Exegesis of St. John's Gospel (with E. W. Rice), of the first Epistle to the Corinthians and of I John. Lectures and reviews, with the aim to develop in the student an independent exegetical judgment. Opportunity afforded for general class study by outlining and dividing the exegetical preparation.

*Systematic Theology* (4). Biblical Theology and ecclesiastical Dogmatics. Christian truth and church doctrines are presented didactically, historically and polemically. Schultze's "Christian Doctrine" and "Theology of Peter and Paul." Outline questions for preparatory study.

*Moravian Church History* (2). The Unitas Fratrum or Moravian Church since the commencement of the eighteenth Century, with special reference to the American Province. The Mission of the Church. Text book, J. T. Hamilton's History of the Moravian Church.

*Pastoral Theology* (2). J. Hoppins, with lectures on the office and work of the Christian Ministry; the Minister in the cure and care of souls and as the executive of the congregation. The Minister's relation to Church enterprises and to Missions. Sermons written and delivered, with criticism of sermons.

*Liturgics and Church Polity* (2). Lectures on Ritual and Cultus. Study and practice in reading Moravian

liturgical forms. Study Results of General Synod and Provincial Digest.

*German* (3). History of German Literature from Goethe to the present time (Klemm), with reading and studying of the master pieces. Grammatical Review. Declamations and essays. German sermons written and delivered.

OPTIONAL, (IN PLACE OF GERMAN).

*Apologetics* (3). Natural Religion ; relation of science and philosophy to the Christian religion. Brief review of the principal attacks upon Christianity and the essential principles of its defence.

*Sociology* (3). Origin of Society ; social aggregations ; distribution of population ; causes and results of emigration ; laws of association ; social constitution (Fairbanks). Christian principles in application to the social problems of the family, of labor, of citizenship, of charity, of crime, which a minister encounters.

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#### Additional Courses.

In addition to the courses specified in the curriculum, the following special courses in ancient and modern languages may be taken under the direction of the Faculty.

*Arabic*. Socin's Grammar and Lansing's Arabic Manual, with exercises in translating. Selections from the Koran.

*Assyrian*. Lyon's Assyrian Manual and Delitzsch's Assyrian Grammar. Transliteration and translation of texts. Keilschrifttexte by Abel and Winkler.

*Spanish.* Sauer's Grammar or Ramsey's Textbook and Composition. Knapp's Spanish Readings. Herberos, La Independencia. Selections from Cervantes Don Quichote.

*Italian.* Sauer's or Grandgent's Grammar and written exercises. Bowen, Italian Reader. Silvio Pellico, Le Mie Prigioni. Selections from Dante, La Divina Comedia and T. Tasso, Gerusalemme Liberata.

*Eskimo* (for Mission Candidates). Schultze's Alaska Grammar and vocabulary.

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### Non Resident Courses.

For College graduates and for others who are unable to take the regular course at the Seminary, before entering the Ministry, a theological course for Non-Residents has been arranged which may be pursued by pastors, teachers and other persons simultaneously while attending to other duties. This course is one of three years, with 12 hours of study for each week, and with semi-annual written examinations. It endeavors to cover the same ground as the theological course for resident students. Further information concerning text-books and examinations will be furnished on application to the President.

Post-graduate courses in various departments of collegiate and theological study are given to non-resident students who have taken their first degree and desire to continue their studies.

### Graduation and Degrees.

Students who successfully complete the collegiate course and satisfactorily pass the required examinations are entitled to the degree of *Bachelor of Arts*. Upon similar completion of the Theological course, preceded by classical studies, the degree of *Bachelor of Divinity* is conferred. As a condition for obtaining these degrees a thesis is required in the Senior year, at Easter, on some subject connected with the collegiate course; and in the second Theological year, at Easter, on some theological subject. Bachelors of Art, who for at least one year pursue a definite course in two departments of graduate or professional study (a major and a minor), and present a thesis giving satisfactory evidence of more advanced scholarship may, after an interval of two years from graduation, receive the degree of *Master of Arts*.

The degree of *Doctor of Philosophy* may be conferred on College graduates who, after having taken a Bachelor's degree, shall have devoted themselves for not less than two years to advanced studies under the direction of the Faculty, passed examinations in them and presented a dissertation embodying the result of original investigation on some topic previously approved by the Faculty. Candidates for this degree must spend at least one of the two years of study in attendance at the College.

For partial courses certificates are given showing what the student has accomplished.

### Literature and Oratory.

A comprehensive course of Reading, both for the collegiate and the theological departments, supplementary to the class work, has been mapped out, which all students are expected to pursue.

Great attention is paid to the art of reading, and special instruction given in voice culture, elocution and oratory. The Comenian Literary Society organized in 1874 and conducted by the students, affords excellent opportunities for improvement in declamation and debate, as well as familiarity with parliamentary forms.

*The Comenian*, a monthly periodical issued by the students, serves as a medium of communication between the College and its alumni and helps to promote the interests of the Institution.

Excellence in Oratory is encouraged by the annual holding of the "John Beck Oratorical Contest," prizes having been provided through the liberality of the Hon. James M. Beck, of New York.

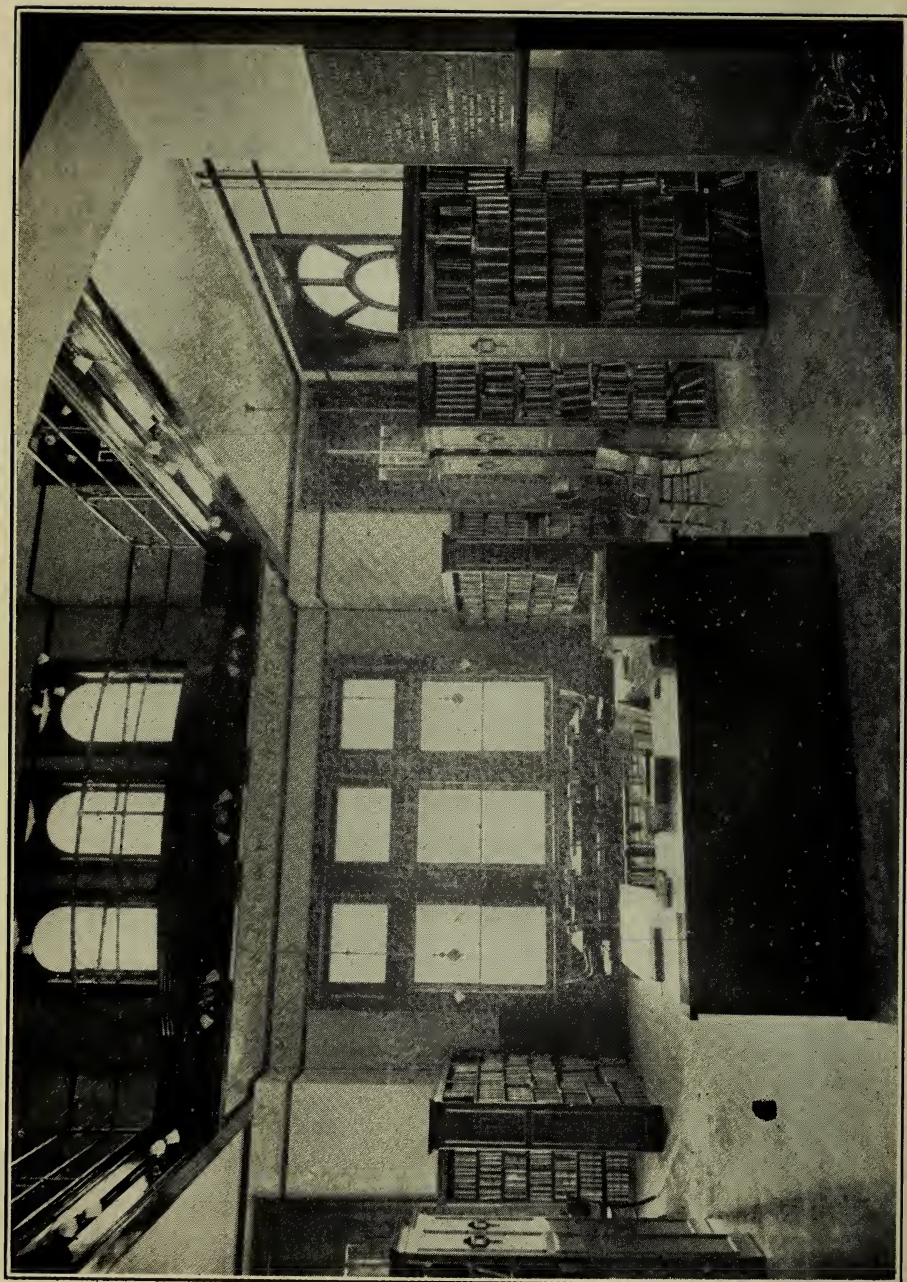
A similar provision has been made for an annual contest in German essays and orations by friends in N. Dakota.

An annual prize of \$15.00, known as the "Borhek prize," is offered for the best work done by a student during the year in the various departments of Bible study.

The John David Bishop Memorial Fund provides a prize of \$50.00 for the student in the Theological Class who has made the best record during the year









and who will write a thesis on a subject in connection with the Moravian church.

By active participation in the work of the various Moravian Sunday Schools and Young People's Societies of Christian Endeavor all the students enjoy ample opportunities for engaging in religious activity; frequent occasions to supply the pulpits of our own and other churches afford the members of the Theological Class a practical insight into this phase of their future calling.

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#### **Music.**

Vocal and Instrumental Music is practiced under the leadership of one of the professors or students. A Glee Club and a College Orchestra have been in existence for a number of years. Upon special application, lessons are given in Instrumental Music, and in Thorough Bass, a small fee being charged. Provision is made for every student who desires to learn or improve in Instrumental Music to practice statedly on Piano and Organ, and those who are sufficiently advanced take turns in playing the pipe organ at the morning and evening services in the College Chapel.

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#### **Library.**

The "Harvey Memorial" Library, at present, contains about 8000 volumes, besides many pamphlets and sets of periodicals. It is chiefly made up of books bearing directly on the courses of instruction and is especially rich in philological and theological works,

and masterpieces of literature, also in books relating to the history, doctrine and ritual of the Moravian Church. A Theological Library Fund was established by the late John Jordan, Jr., the income of which is annually appropriated to the purchase of books and to subscriptions for valuable periodicals. Donations of books are frequently made and thankfully received.

The students have free access to the Library daily from 11 A. M. to 7 P. M. A Reading Room in Comenius Hall, which is provided with several sets of encyclopædias and dictionaries, as well as leading magazines and newspapers, is open to the students at all times except during study hours.

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### **Museum.**

An important addition to the College equipment is a Museum containing valuable collections of fossils, minerals, shells, and entomological specimens, also an interesting and well arranged herbarium for botanical studies, and a number of ethnological specimens, including curios from many countries. The Museum is in charge of a custodian.

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### **Physical Culture.**

The College authorities realizing the importance of physical exercise and the development of the body as essential to an harmonious training of the student, encourage good, healthful outdoor exercise and ath-

letic sports. A fine field for athletics has been purchased, leveled and put in order for playing games. The College has also a small Gymnasium, in the basement floor of Comenius Hall, well equipped with gymnastic apparatus and modern appliances for physical training. It is open to all the students at certain hours every day, and is especially made use of in winter time. For students who wish to give some time to manual training, a workshop with a complete outfit of tools has been provided.

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### **The Alumni Association**

“The Alumni Association of the Moravian College and Theological Seminary,” was founded in the Summer of 1884. Its object is to further the interests of the Institution by contributions and moral support, to encourage young men to prepare for the ministry, and “to co-operate in maintaining fraternal fellowship, and in perpetuating the doctrines, principles and usages of the Moravian Church.”

Into this society are admitted, as active members, the professors and graduates of the Institution upon the annual payment of at least \$2, and as honorary members all such persons “as have contributed \$100 or more to the Endowment Fund, or have donated books to the value of \$100 or more to the Library; also such, as shall contribute at least \$10 annually, and all ordained Ministers of the Moravian Church, together with all former students, who shall pay at least \$2 annually to the Association.”

A stated meeting of this Association is held once a year, in connection with the closing exercises of the annual session, for the purpose of electing officers and for the transaction of general business.

The officers elected at the last annual meeting are :

The Rt. Rev. Morris W. Leibert, D. D., New York, *President* ; the Revs. Arthur D. Thaeler and Howard E. Rondthaler, M.A., Bethlehem, Pa., *Vice Presidents*; the Rev. F. William Stengel, Bethlehem, Pa., *Recording Secretary* ; the Rev. Henry A. Jacobson, M. A., Bethlehem, *Corresponding Secretary* ; Mr. Edward J. Krause, Bethlehem, *Treasurer*.

The Alumni Association has the following 7 branches : The Lehigh Valley, New York, Pennsylvania Central, Ohio, Wisconsin, Minnesota, Rocky Mountain and the Wachovia branch.

## Students.

### Theological Department.

CHARLES JOHN BORNMAN,	-	Allentown, Pa.
ARTHUR FREDERIC BULZIN,	-	Lake Mills, Wis.
CHARLES ROBERT LICHTÉ,	-	Bethlehem, Pa.
CARLETON EMERY WHITE,	-	Salem, N. C.

### Collegiate Department.

#### SENIORS.

GEORGE FREDERIC BAHNSON,		Schoeneck, Pa.
ROLAND BAHNSON,	- - -	Schoeneck, Pa.
WALTER EUGENE BEISIEGEL,	-	Utica, N. Y.
EDMUND DESCHWEINITZ BRUNNER,		Bethlehem, Pa.
ARTHUR BECK HAMILTON,	-	Berthelsdorf, Saxony.
ARCHIE EWING MANN,	- -	Sturgeon Bay, Wis.
IMMANUEL RICHARD MEWALDT,		Bethany, Minn.
CHARLES ALLEN REBSTOCK,	-	Lebanon, Pa.
ALFRED DE GROOT VOGLER,	-	Easton, Pa.

#### JUNIORS.

MARK JOSEPH ANDREWS,	- -	Nazareth, Pa.
RUFUS FREDERIC BISHOP,	-	Bethlehem, Pa.
IRWIN EDWARD DEER,	- - -	Indianapolis Ind.
*ALEXIS DOSTER,	- - -	Bethlehem, Pa.
ERNEST DREBERT,	- - -	Bruederfeld, Canada.
FERDINAND DREBERT,	- -	Bruederfeld, Canada.
*JAY FERRY GARBER,	- - -	Lititz, Pa.
CHARLES AUGUST GUTENSOHN,		Gnadenhuetten, Ohio.
JOHN FRANCIS HAGEN,	- -	Lititz, Pa.
ALBERT HARKE,	- - -	Bruederfeld, Canada.
CARL DANIEL KESTER,	- -	Spencer, N. C.
RUDOLPH RICHARD KREBS,	-	Watertown, Wis.
THEOPHIL HERBERT MUELLER,	-	Watertown, Wis.
JULIUS PROCHNAU,	- - -	Edmonton, Canada.
REINHOLD RIEMER,	- - -	Bruederfeld, Canada.

JOSEPH HENRY SMYTH, - - Jamaica, W. Indies.  
 CLARENCE EUGENE ROMINGER, - Indianapolis, Ind.  
 TAYLOR MONTGOMERY VAN VLECK, Urichsville, Ohio.

### FRESHMEN.

WILLIAM HERMAN BOLLIN, - Salem, N. C.  
 REGINALD FRANCIS CLEWELL, - Salem, N. C.  
 \*HARRY GEORGE CONLIN, - Bethlehem, Pa.  
 CHARLES RUDOLPH FOGLE, - - Salem, N. C.  
 CHRISTIAN ALBERT HEISE, - Grand Rapids, Wis.  
 HOWARD HOFFMAN, - - - Brooklyn, N. Y.  
 ROBERT ALEXANDER MCCUISTON, Salem, N. C.  
 VRATOR DAVID MENDENHALL, - Clemmons, N. C.  
 JOHN CAMPBELL MOORE, - - Stapleton, N. Y.  
 \*IRVIN ONESON, - - - Green Bay, Wis.  
 WILLIAM ROBERT SCHEEL, - Coulter Manitoba.  
 \*GEORGE HEINRICH SCHOLZE, - Oderwitz, Saxony.  
 ROBERT STANSFIELD, - - Emaus, Pa.  
 WALTER JOHN WESENBERG, - Grand Rapids, Wis.  
 JOSEPH O. WHITE, JR., - - Salisbury, N. C.

### Non-Resident Students.

#### THEOLOGICAL COURSE.

REV. DAVID C. HELMICH, A. B., - Bethel, N. Dak.  
 REV. EDGAR A. HOLTON, A. B., - Salem, N. C.  
 REV. WILLIAM C. KREBS, A. B., - London, Wis.  
 REV. ROBERT H. RREITLOW, A. B., Hebron, Minn.

#### A. M. COURSE.

REV. CHARLES H. WENHOLD, JR., Kernersville, N. C.  
 REV. RICHARD L. WILLIAMS, - Philadelphia, Pa.  
 REV. WILLIAM H. FLUCK, - York, Pa.  
 REV. SAMUEL C. ALBRIGHT, - Coopersburg, Pa.

Total 54.

### Honors and Prizes.

At the Centennial celebration, Oct. 3, 1907, the *honorary degree of Doctor of Divinity* was conferred upon the Rt. Rev. J. M. Levering, the Rt. Rev. C. L. Moench and the Rev. Paul de Schweinitz.

*Post-Graduate Course of Master of Arts.* Oct. 3, 1907; Prof. Howard E. Rondthaler, Major: Dynamical Geology, Minor: Manuscript Studies in English Literature. June 3, 1908: Prof. Samuel H. Gapp, Major: Exegetical Study of Isaiah, Minor, History of Modern Philosophy; Prof. Charles H. Rominger of Nazareth, Major: Charitable Social Work; Minor, Spanish Language Studies.

*Non-Resident Theological Course of Bachelor of Divinity.* June 3, 1908; Rev. Edwin J. Heath, A.B., of Trinidad, W. I., completed a three years' course, with the degree of B. D.

*Oratorical Contests.* GERMAN, Dec. 19, 1907: First prize, Arthur F. Butzin; second prize, Immanuel R. Mewaldt. ENGLISH, March 27, 1908: First prize, Arthur M. Ellis; second prize, William C. Krebs. GERMAN, Dec. 18, 1908; First prize, Julius Prochnau; second prize, Theophil Mueller. ENGLISH, March 29, 1909: First prize, Edmund de S. Brunner; second prize, Walter Beisiegel.

*The John David Bishop Memorial Prize* for 1908 was awarded to George M. Runner, who wrote a Thesis on, Some Contributions of Moravian Missions to Human Knowledge; the *Borhek Bible prize* was given to Arthur M. Ellis.

The three *Susan Schwager Memorial prizes* for 1908, for the three best essays on, The Work of the Laity in the Church, were awarded as follows: 1st prize, Arthur F. Butzin; 2nd prize, Arthur M. Ellis; 3rd prize, Walter Beisiegel.

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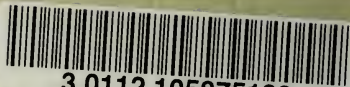


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